

BOSTON, WEDNESDAY, FEBRUARY 18, 1835.

TERMS—\$2.50 IN ADVANCE.]

VOL. I.

SPECTATOR.

BOSTON, SATURDAY, FEBRUARY 14, 1835.

NEW PUBLICATIONS.

MOTHER'S MAGAZINE.—The last number of this valuable monthly, contains interesting communications from the ladies of Rev. Drs. Reed and Matheson, and other ladies from our mother isle. This sympathy between American and English ladies, will result in good to both countries, and promote the circulation of the magazine.

The following beautiful hymn for maternal meetings, we extract.

O Lord behold us at thy feet,
A needy sinful band;
As suppliants round the mercy seat,
We come at thy command.

'Tis for our children we would plead,
The children thou hast given;
Where should we go in time of need,
But to the God of heaven?

We ask not for them wealth or fame,
Amid the worldly strife;
But in the all-prevailing name,
We ask eternal life.

We crave the spirit's quickening grace,
To make them pure in heart;
That they may stand before thy face,
And see thee as thou art.

The music we think poorly adapted to such a hymn.

THE PROPOSITION SUSTAINED AGAINST THE NEW SCHOOL. By J. L. WILSON. This is the Dr. Wilson who has made so many complaints against Dr. Beecher. The Proposition, the Doctor sustains is the following:—

The New School has a fixedness of purpose to change the Theology of the Presbyterian church.

To show how much favor, we, any of us in New England, receive from Dr. Wilson, we make the following extract.

'I am aware that by mutual councils, associations, consociations, general associations, and the introduction of tests into some of their colleges, the New England divines endeavored to 'fence out heresy.' But could these 'ropes of sand' place any obstacle in the way of such men as Hopkins and Emmons? Could they be any barriers to such minds as Kirkland and Ware? Could they restrain such a president as Dr. Stiles—or control such spirits as Murdock, and Stuart, and Taylor, and Fitch? Did they hinder for a moment the operations of the whole tribe, who boastingly called themselves Edwardsians, in preparing and fixing the 'stepping stone to Pelagian perfection?' Most certainly not.'

We have only to say, we think the Dr. might do more good in some other way than by writing and circulating such pamphlets about the country.

The following are recent publications of the American Tract Society.

THE CHILD'S BOOK OF BIBLE STORIES, with practical illustrations and remarks. No. 1, on the Fall. By the Rev. T. H. Gallaudet. pp. 91, 16mo. Price 15 cents. This book, after a pleasing introduction, designed to interest the child in Bible narratives, which are all true, consists of ten stories, entitled the Permission—the Prohibition—the Penalty—the Tempter—the Temptation—the Fall—the Remorse—the Excuses—the Curse—the Sentence. Each story is illustrated by an engraving; and in each the ingenious author first distinctly defines to the apprehension of a child, the meaning of the term which constitutes the title; and then shows how beautifully and forcibly the subject is exhibited in the passage of Scripture before him; interweaving, or adding, a practical application for the young reader's benefit. This is No. 1; and upon the sale and success of this number it will probably depend whether the author shall proceed with successive numbers in the order of the inspired volume. With those familiar with the author's other works, his name alone is a sufficient recommendation.

STRIKING FULFILLMENT OF PROPHECY.—pp. 8. This tract first gives, in 19 particulars, the curses denounced by Moses against the Jewish nation, found chiefly in Deuteronomy, chapter 28; and then a clear authentic history of the fulfillment of each. The agreement is peculiarly striking. It could not have proceeded from political foresight, nor from chance; it must have resulted from divine inspiration, which proves the Bible a message from God.

VISITING ON THE SABBATH.—pp. 4. Showing the injurious influence of visits and calls on this day among neighbors and friends—first on one's self and family, in interrupting the religious duties of the closet, the family, the Sabbath school, &c., and then on families visited; with seven important practical hints.

THE POOR MAN'S HOUSE REPAIRED; OR THE WRETCHED MADE HAPPY. A simple narrative of facts, communicated by a Lady to the New-York State Temperance Society.—pp. 12. The description of the sorrows of the wife and children of a man grossly intemperate and barbarously cruel, is vivid to the life; as also of the happiness which followed his becoming a consistent member of the temperance society—the cruelty with which former companions in vice enticed him once more into the sin, and the blessings which attended his ultimate steadfast adherence to the principle of total abstinence.

Rev. Dr. Fay is appointed a member of the publishing committee in the place of the late Rev. SAMUEL GREEN.

TWENTY SECOND ANNUAL REPORT OF THE FOREIGN MISSIONARY SOCIETY OF LITCHFIELD COUNTY CONN.—From the last report of this, the oldest and one of the most efficient auxiliary F. M. S. in our land, we make the following extracts. The position maintained in the address to the churches, is the following:—

To aid in propagating the gospel throughout the world to the utmost of their ability, is the indispensable duty of all who hear this gospel.

That this is a duty, the writer maintains, because—1. It is enjoined by express divine command. 2. We owe it to the Redeemer of our souls. 3. It is urged by the claims of humanity. 4. It is essential to the Christian character. 5. It is essential to the prosperity of our churches. 6. The spirit which it cultivates, is a spirit which spreads and multiplies the institutions of the gospel in our own land. 7. It is one which is necessary to the accomplishment of the Redeemer's purpose.

He then adds, as resulting from the above, the following practical duties:—1. It is a duty which the faithful minister of the gospel cannot fail to inculcate on his hearers. 2. It is a duty of the first importance. 3. To the importance of this duty, our present labors and sacrifices in the cause are immensely disproportionate.

He concludes with the following appeals. He says:—Compare your estimate, brethren, of the value of this object with the price which the Re-

deemer paid for it.—What we are doing in this cause with the efficiency of the apostolic church in the same service.—Our religious benefactions with those which God's ancient people, the Jews, were accustomed to make.—Our religious appropriations with those which are made for secular objects of general interest.—Finally, the value of your benefactions, brethren, with the value of your own salvation, to which they hold an important relation.

The following is the average contribution in several of the congregations apportioned to the communicants in the churches:—

South Cornwall, to every communicant in the church, \$1.06; Plymouth, \$1.03; Gosben, \$1.00; New Preston, 87; South Woodbury, 76; Wolcottville, 74; Sherman, 72; Torrington, 68; Litchfield, 68; South Britain, 64; South Farms, 63; Colebrook, 62; Washington, 59; New Milford, 55.

The congregational churches connected with the society, contain, as near as can be estimated from imperfect returns, an aggregate of 6879 members. Average contribution to each member, 55 cents.

A comparison of this society with the auxiliary in Hartford county, may not be without interest and instruction.

The latter society contributed for the American Board in December, 1832, \$5542.01. Aggregate number of communicants in the congregational churches connected with the society, 7044. Average contribution to each one, 78 cents.

Hartford Free church contributed \$305 41, \$2 65 to each communicant. Hartford North church, \$656 00.—\$2 48. Hartford First Church, \$1283 65.—\$2 11. Glastenbury, \$302 55.—\$1 50. Manchester, \$404 35.—\$1 30.

ANNUAL RECEIPTS OF THE AMERICAN BOARD SINCE ITS FORMATION.

Year ending	1811,	\$999 52
August 31st,	1812,	13,611 56
"	1813,	11,361 18
"	1814,	12,265 56
"	1815,	9,993 89
"	1816,	12,301 08
"	1817,	29,943 63
"	1818,	34,727 72
"	1819,	37,520 63
"	1820,	39,949 45
"	1821,	46,354 95
"	1822,	60,087 87
"	1823,	55,758 94
"	1824,	47,483 58
"	1825,	55,716 18
"	1826,	61,616 25
"	1827,	88,341 89
"	1828,	102,009 64
"	1829,	106,928 26
"	1830,	83,019 37
"	1831,	100,934 09
"	1832,	130,574 12
"	1833,	145,844 77
"	1834,	152,386 10

AMERICAN QUARTERLY REGISTER. The February number contains about half the alphabetical list of graduates in all the New England colleges. This list was commenced in the last number, and will be completed in the next. The whole will occupy about 130 pages. The present number also contains a complete list of all the ministers, and sketches of the churches of Essex county, from the first settlement of the country.

We annex the following notice.

It is in contemplation to enrich the next volume of the Register, commencing August, 1835, with

one or more portraits of distinguished clergymen. Each likeness will be accompanied with a biographical notice. Our ability, however, to make these and other improvements, will depend very much on an increase of patronage to the publication, and the payment of sums already due.

A list of the reformed ministers in France, accompanied with other French ecclesiastical statistics, will soon be inserted; also some interesting statistics respecting Great Britain. We have a large amount of materials on hand, which have been accumulating during the publication of the list of graduates. We shall complete that list in our next number.

THE MORAL REFORMER. We are glad to see No. 2 of this work. We give the following affecting account, from the article headed Dosing.

A promising young lady had the fortune—rather the misfortune—of being under the care of one of those mothers who, in great kindness and over tenderness, often gradually kill their offspring, and then lay the blame on the Creator, for giving them so bad a constitution. From the age of twelve to fifteen, a period when above all others, the daughter ought not to have been dosed with her active poisons, the mother continued to have her doctor's care as much as possible; and what the latter did not do, from the plenitude of his portmanteau or medicine chest, she was sure to make up in 'poultices and herbs,' which were wonderfully 'good for sickness.' The doctor, too, was one of those ineffective men who contrive to convert mothers into consulting physicians; for the old lady, in the present instance, seldom inquired if such or such a thing would not be good for her daughter, without a most cordial affirmative from his sage lips.

Things went on in this manner for many years, till at last her constitution was evidently broken up. But her pale and 'delicate' face and wasp like form won admirers, and among the rest, strange to tell, a very worthy man. In short, she married; and as the saying is, 'married well.'

But, alas! her husband was a regular apothecary. Now what the physician and her mother could not accomplish—for the latter continued her 'labor of love,' with occasional gleams of hope—she could do of herself. One by one, the phials of the apothecary found their way into her pantry, till it was difficult to say which shop contained the best assortment, her own or that of her husband. Her pale face grew paler, and almost every body believed 'consumption' to be coming on apace. At last, heaven, in much mercy, threw into her family a young licentiate in medicine and surgery, who, though not more famous at 'cure' than many others, had a great fondness for 'prevention,' and above all, a mortal hatred to dosing.

By his efforts, continued for a year or two, he nearly succeeded in persuading her to relinquish her pernicious habit of relying on the 'shop,' and to place her confidence in appropriate food and drink, and mental and bodily exercise.

The consequence of this was, that she ceased to decline, and her health even became somewhat improved; though she had probably gone too far in the path of error to allow of a complete return.

The whole story is not yet told. She became repeatedly a mother, but as often a mourner. Sometimes her infants died at the earliest period; at others, especially in the most recent instances, they survived several months. One or two adopted children also died early, in like manner, as if no pure nutriment could come from a poisoned fountain. While her infants survived, they were feeble; and one could hardly regret that they were mercifully removed.

Many who see not the whole train of circumstances, regard this lady's unhappy case as among

the mysterious dealings of divine providence. The physiologist, however, sees nothing in it at all mysterious. The only mystery which perplexes him is, why it should be a general law of heaven, that the guilt of the parents and grand parents—if it is proper to call it guilt—is visited upon the 'third and fourth generations' of those who are themselves apparently innocent.

We must refer the reader to the advertisement, for the titles of the numerous articles. One, however, strikes us as very important, and one which shows us why city boys do not usually turn out as well in college and in active life, as country boys; and that is CONFECTIONARY.

THE NATIONAL PREACHER. The January number, just received—and we are glad to see it endorsed, 'stereotyped'—contains two sermons,—a good wife a heavenly gift, and 'The Sabbath a national blessing.'

The text of the first is, Prov. xii. 14: 'A prudent wife is from the Lord.' The writer says:—

I. Let us attend to some things included in the phrase—'a prudent wife.'

These some things he says are,—1. Common sense. 2. Self-command. 3. Industry and economy. 4. She must be affectionate. 5. Domestic habits and disposition. 6. Genuine and ardent piety. Here he brings in the influence of a pious mother.

The second head shows in what respects such a wife is from the Lord; and the third embraces the practical improvement.

The other sermon has for its text, Mk. iii. 27: 'The Sabbath was made for man.' It is an excellent discourse, and ought to be read and pondered by all thinking men.

ANNALS OF EDUCATION. We must think that the only reason why the Annals is not more read and prized by public men, is, that it plainly points out to them so many things which they ought to do for the public good, but which they have not philanthropy enough to set about without more prospect of personal benefit,—that their consciences will not allow them to read it, or have it about them. There is too much selfishness in the world for the benevolent heart of the editor of the Annals. Men do not like to be told their own duty too much, but are very willing others should be told theirs. Hence, we find that when public men are called upon to testify to the value of the Annals, they are all ready to give their names; and when requested to subscribe for the purpose of furnishing our literary institutions and public libraries with sets of the work, they are prompt to give their money. But when called upon to subscribe for and read the Annals, they have now so many periodicals, they cannot read them half, or, if they were to subscribe to every work that comes along, there would be no end to it, &c. &c. The amount of all these excuses is,—We do not like to be told our duty so much. Duty, now; we do not like everlastingly to be told of our duty; just ask me for my money, to help forward the cause of education, and I will give you my aid,—is the practical language of most of our influential men.

We subjoin the following extract from an article headed—



YALE COLLEGE.

There is one fact in regard to our colleges, which ought not to be forgotten by those who regard religion as hostile to learning. It is, that most of these institutions owe their origin to the love of learning and benevolence of religious men, and generally of clergymen. It is well known that this was the origin of nearly all those established at the early settlement of our country.

The oldest collegiate institution in the United States is *Harvard University*, in Massachusetts, and we believe it is now the most liberally endowed. The next established was that of *William and Mary*, in Virginia, which has had very large funds, but whose spirit, we fear, has long since passed away.

We have not yet been able to procure an engraving of either of these institutions, and therefore commence a series of brief sketches which we propose to give, with an account of the third institution established on this side the Atlantic,—*Yale college*, in the colony of New Haven. For some time after the authorities of this colony had resolved on the establishment of a college, they were induced to delay it by the remonstrances of the friends of Harvard college, and in place of this, sent an annual contribution of 'a peck of wheat or the value of it for the relief of poor scholars, to be collected from 'every one in this plantation whose heart is willing to contribute thereto.'

In 1632, the subject was agitated before the general court, but again deferred, on account of the feeble state of the colony. In the year 1700, ten of the principal ministers in the colony, were agreed upon by general consent, to stand as trustees for the erection and government of a college. They assembled at New Haven, and instead of contenting themselves with the cheap, modern plan, of forming a constitution and appointing officers, each laid upon the table several folio volumes, amounting in the whole to forty, with the simple expression, 'I give these books for the founding a college in this colony.' In contrasting this course with the progress of some of the societies of the day, we could not but think of the significant expression, 'Words and deeds.'

In the following year, a charter was granted to secure the property of the institution; a set of regulations was formed, a rector appointed, and eight students received members. In 1702, the first commencement was held at Saybrook. Here the college continued until 1716, when it was resolved to remove it to New Haven.

The first college building was now erected of wood; one hundred and seventy feet in length, twenty in width, and three stories high, containing a dining hall, (used also as a chapel,) library, kitchen, and fifty rooms for students, at an expense of one thousand pounds sterling—a sum of no small magnitude at this early period. In 1718, the first commencement was held at New Haven, and thirteen graduates received the honors of the institution. Liberal donations were received from friends of learning in England; among whom were Sir Isaac Newton, Sir Richard Steele, Burnet, Woodward, Halley, Bentley, Kennet, Berkeley, Sherlock, Watts, and Doddridge. The most liberal donor was Governor Yale, of the East India Company; and in acknowledgement of this aid, which enabled them to complete their building, the trustees gave his name to the infant institution.

In 1747, the number of students had increased to one hundred and twenty, under the presidency of Dr. Chapin. A new college building of brick was erected, and in 1763, a chapel, the second and third of the buildings represented in the engraving. In 1782, a dining hall became necessary; in 1792, a second college building. During the presidency of Dr. Dwight, two others were erected; and since his death, two additional edifices, not pretending to architectural beauty, but finely situated, at the summit of the gentle slope which forms the public square, and contains the public buildings of New Haven, and furnishing accommodations for about three hundred students.

In 1814, the organization of a medical school was completed, and aided by a grant from the state; a building was purchased for its accommodation, at some distance from the rest, and a botanical garden commenced in the neighborhood.

The increasing number of students, and the purchase of the splendid cabinet of Col. Gibbs, effected chiefly by the liberality of the citizens of New Haven and the officers of the institution, led to the erection of a new and beautiful building for a dining hall, in the rear of those represented, with an upper story devoted to this invaluable collection, the finest beyond debate in our own country, and yielding to few in Europe, in its extent and beauty.

Within a few years, the officers of this college have been led to take the first step towards the cultivation of a taste for the fine arts in a literary institution, by the offer of our historical painter,

Col. Trumbull, to deposit, in the college, and ultimately bequeath for its use, the original sketches of his principal pieces, and other historical paintings. The last building erected is that designed for this collection, the income from which, after the death of Colonel Trumbull, is to be devoted to the support of indigent students.

But it is more interesting to trace the internal history of the institution. At first, the care of the students devolved exclusively on the rector or president, and the studies were designed chiefly to prepare them for the clerical profession. Until 1770, the only new officers appointed, were a professor of divinity, and three tutors; and the professor of divinity, and natural philosophy was the only one added until 1801, although the number of students, as well as the demand for a more extended education, had so greatly increased.

On the accession of Dr. Dwight to the presidency, in 1795, he found no other assistants than the professor of mathematics and natural philosophy, and three tutors. In 1801, a professor of law was appointed; in 1804, a professor of chemistry and mineralogy; in 1805, a professor of languages; and the list of tutors was gradually increased to six, during his presidency, chiefly by his influence.

The academical faculty now consists of a president, six professors, an assistant professor of chemistry, a lecturer on natural history, and eight tutors, to each of whom, a distinct class of studies is assigned—a body of seventeen professors, besides two other instructors in modern languages, with three hundred and fifty-four students under their care. In addition to these, two professors have been appointed, to complete the organization of a theological school; two for the instruction of a law school; and six for the medical school—an organization which gives to this institution a fair claim to the title of university, according to the usage of our country.

The progress of the institution in regard to its course of instruction has been great. Much more classical knowledge is now required for an admission to the lowest class, (and which of course is acquired in the preparatory grammar schools,) than was then given in the whole college course. 'Homer,' says an early student, 'we knew not.' In place of arithmetic and surveying, there is a full course of mathematical studies. The course of instruction and the apparatus in natural philosophy has advanced with the science, and rhetoric,

DAILY BIBLE LESSON.

LESSON XV. The Cure of the Impotent Man at the Pool.

John v. 1. to 16.

SUNDAY EVENING. As the calling of the first disciples and other events occur in this part of our Saviour's history, it will be proper to give the parallel passages in the course of this lesson. As they are read, frequent questions should be asked by the children and by the parents.

CALLING OF THE DISCIPLES.

Lk. v. 1 to 10.

" iv. 18 and Mk. i. 16.

" iv. 19 and " i. 17.

" iv. 20 and " i. 18.

" iv. 21 and " i. 19.

" iv. 22 and " i. 20 and Lk. v. 11.

Pray that we may love Christ more than earthly friends.

MONDAY. Repeat v. 1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

What is a feast?—(See Bible Dictionary.)

What feast was this? Where did the great feasts take place? Who were obliged to go up to them?

Read Leviticus, ch. xxi. What feast in v. 5; in v. 10 and 17? in v. 34?—Further questions.—Read Deut. xvi. 1 to 17.—Questions on v. 2, 3, (see "Passover"); v. 9; v. 13; v. 16, 17.

Pray that all men may go up to the house of God to worship.

TUESDAY. Read the following parallel passages on CHRIST'S CASTING OUT A DEVIL.

Mk. i. 21 and Lk. iv. 31.

" i. 22 and " iv. 32.

" i. 23 and " iv. 33.

" i. 24 and " iv. 34.

" i. 25, 26 and " iv. 35.

" i. 27 and " iv. 36.

" i. 28 and " iv. 37.

SIMON'S WIFE'S MOTHER CURED.

Matt. viii. 14 and Mk. i. 29, 30 and Lk. ix. 38.

" viii. 15 and " i. 31 and " iv. 39.

Pray that the sick may give thanks to the Saviour on their recovery.

WEDNESDAY. Read v. 2.—Why is the word 'marked' in italics? What should the word be? See Neh. iii. 1 and xii. 39. What is a 'pool' or bath? What does 'Bethsaida' mean? What are porches or porticoes? Of what use were they? See Doddridge.

Read v. 3. Ask questions; and tell what is meant by 'moving of the waters.'

Read v. 4. Ask questions. What is here meant by 'angel'?—Find passages in which God is said to employ invisible spirits or agencies to execute his will. See Barnes, &c.—What does 'troubled' mean?

The meaning of the words of this verse must not be pressed, or made to mean more than they do. It is not a declaration of our Saviour; but only conveys the popular belief. It is here inserted, to prepare the way for what is to follow.

Repeat v. 5. And a certain man was there, which had an infirmity thirty and eight years.

What is meant by 'infirmity'? How long?—Would this render the cure more difficult?

Repeat v. 6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Will thou be made whole?

Did not Jesus know he wished to be healed? Why then did he ask him the question?

Pray that sinners may be willing to be made whole by Christ.

THURSDAY. Read and ask questions about CHRIST'S CONTINUED LABORS.

Matt. viii. 16 and Mk. i. 32, and Lk. iv. 40.

" viii. 17 and " i. 33, 34 and " iv. 41.

" i. 35, 36, 37 and " iv. 42.

" i. 38 and " iv. 43.

" i. 39 and " iv. 44.

" iv. 24, 25.

Pray that the gospel may be preached to every creature.

FRIDAY. Read v. 7; and ask questions.

Repeat v. 8. Jesus saith unto him, Rise, take up thy bed, and walk. v. 9. And immediately the man was made whole, and took up his bed, and walked.

Read Barnes on this passage.—What is meant by 'bed'?—Should we always obey our Saviour? In things we think we cannot do? What will he do for us if we try? Will he help us if we do not try?

What evidence is there, that this was a miracle? What is a miracle? Who can work miracles? Will God work them without a good reason? What is the reason that Christ and his apostles were authorized to work miracles?—Read 'Miracle' in Dictionary.

Pray that sinners may immediately obey Christ.

SATURDAY. Read the passages respecting CHRIST'S HEALING THE LEPER.

Matt. viii. 2 and Mk. i. 40 and Lk. v. 12.

" viii. 3 and " i. 41, 42 and " v. 13.

" viii. 4 and " i. 43, 44 and " v. 14.

" i. 45 and " v. 15, 16.

See respecting the leprosy, Lev. xiii.; Dictionary; John, sec. 188; and Rees' Cyc. Art. Leprosy, note 2.

Pray that Christ may cleanse our souls.

SUNDAY. Repeat v. 9. And on the same day near the Sabbath; and read v. 10.

What did the man do on the Sabbath? Was it right? Why? Why did the Jews think it was wrong?

Read Jer. xvii. 19 to end. What is said in v. 21? in v. 27? Lev. xiii. 15 to 22.

Repeat v. 11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Questions.

The man thought that one could work such a miracle, if he was not from the Lord—if the Lord was not with him; and that the Lord would not send a man who would tell him to do what was wrong; therefore, it was right for him to carry his couch as he was commanded.

Read v. 12; and ask questions.—Was this said in a respectful manner?

Read v. 13. What does 'visit' mean?—Further questions.

There was such a multitude about, that Jesus slipped out of his sight, before he could take notice of him.

Pray that we may obey God rather than man.

MONDAY. Repeat v. 14. Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

What did Jesus tell him to do? Why? Though it was a general belief that diseases were a punishment for sin, as we learn from the history of Job, and of the man blind from his birth

(which turn to and read); yet it is probable that, in this case, the man had in early life brought on himself his disease by his vices. He was not diseased from his birth, but for thirty-eight years. The punishment for individual sins is not commonly executed in this world; still, certain sins are, in this world, sometimes followed with bitter fruits.

Pray that men may be temperate in all things.

TUESDAY. Read the passages respecting CHRIST'S HEALING THE SICK OF THE PALSY.

Matt. ix. Mk. ii. 1, 2 and Lk. v. 17.

" ix. 2 and " ii. 3, 4, 5 and " v. 18, 19, 20.

" ix. 3 and " ii. 6, 7 and " v. 21.

" ix. 4 and " ii. 8 and " v. 22.

" ix. 5 and " ii. 9 and " v. 23.

" ix. 6 and " ii. 10, 11 and " v. 24.

" ix. 7 and " ii. 12 and " v. 25, 26.

Pray that our sins may be forgiven by Christ.

WEDNESDAY. Repeat v. 15.—The man departed, and told the Jews that it was Jesus which had made him whole.—Questions.

Read v. 16; and ask questions.—What does 'persecute' mean?—Did they do this chiefly because they regarded the Sabbath, or because they hated Christ?

Read the remainder of the chapter, to show how little they respected Christ.

Pray that those whom Christ has healed may not be ashamed to confess him before men.

THURSDAY. What passages of Scripture speak of Christ's being Lord of the Sabbath; and of the works which may be done, and of those which may not be done on this holy day?

DEPENDENCE OF OUR POLITICAL ON OUR MORAL PROSPERITY.

We last week concluded an extract from the CHRISTIAN SPECTATOR with the following sentiment:—

Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

We now take up the subject, and present that portion of the article which speaks of the

MORALS OF OUR PUBLIC MEN.

But these are not the sentiments of very many of the politicians of our day. Go through the land, and thousands of those who are loudest in their professions of patriotism, and busiest in all the concerns of politics, you shall find to be men of irreligious influence. They are men who can give their vote in an anti-Sabbath meeting, or send a counter Sabbath mail memorial to Congress; they are men whose solicitude for their country never expresses itself in prayer to him whose providence is over the nations; whose political creed may be known by their indifference or their hostility to the gospel; and whose patriotism is more interested in the ascendancy of a party, or the issue of an election, than in the intelligence and virtue of coming generations. These politicians are every where, the managers of caucuses, and busy in the lowest details of politics.

But it is our public men chiefly, that we have in view in these remarks. Many of our distinguished statesmen and leading members of Congress, are not religious men. Duellists; stormy in debate; deniers, some of them, even of the divine authority of the scriptures, and known as the authors of infidel publications. They have no ambition to be looked upon as exemplary Christian professors; or to be thought to cherish a very superstitious regard for the institutions and duties of the gospel. The example they would hold up to the admiration of their constituents, is that of brilliant talents unassociated with what so many are willing to regard as puritanical severity, or vulgar fanaticism. With many of them it is no treason against the commonwealth to violate the Sabbath, and that too in the most public manner, as if they would have all the wickedly inclined

chemistry, and mineralogy are added to the list of professorships. Indeed, we believe that this institution, by the noble zeal of one of its professors, by the Journal of Science which he issues, and by the purchase of its cabinet of minerals, has contributed more than any other in our country to the diffusion of natural science.

It is highly creditable to the guardians and officers of this institution, and encouraging to others which are struggling with poverty, that all this has been accomplished with very limited funds. From a report made to the legislature in 1831, it appears, that the whole amount of funds granted by the state, for the support of an institution which has been its greatest ornament, was only seventy thousand dollars—less than has been granted in several other states, in a single year. A subsequent donation of seven thousand dollars is the only item to be added for the state bounty to the academic department, twenty thousand dollars having been granted for the establishment of the medical school. Private donations for the library, cabinet, and apparatus, have been liberal, but at a very recent period, the whole income of the institution from its funds, did not much exceed two thousand dollars, leaving it almost entirely dependent for its support, on the fees for tuition. A private subscription has recently been completed of one hundred thousand dollars; and a fund of ten thousand dollars has been recently bequeathed by an individual, for the increase of the library. These are cheering indications of increasing interest in the welfare of this venerable institution, and pledges that its officers will not hereafter be left to struggle alone.

Why is the Temperance cause at a stand?

The accounts from England of the progress of the temperance reform are of the most cheering character, especially in those districts where that pure, safe, commendable and only enduring principle has been adopted, *total and entire abstinence from all that can intoxicate*. The simple abstinence from ardent spirit was one good step taken in the cause by our brethren on the other side of the water. The taking of this step, and the advantages of it, led to another equally important, the giving up of all drink that produces drunkenness. Wherever this new principle has been agitated, it has found friends and advocates, and the more it is examined, the more friends it will find, at least among those who love the cause of temperance, their country, and the well being of the human race. It is time, in our humble judgment, that the question of entire and total abstinence should be agitated by the temperance societies of the Union. If the principle is a false one, let it be proved to be so, and we will be the first to abandon it. As yet every person that has appeared before the public as an advocate for the common use of fermented drinks has failed in establishing their claims to any degree of favor. And we notice as a fact, that in those sections of our country where the societies have not agitated this question at all, but on the contrary, where the members were in the habitual use of intoxicating drinks, the cause is either stationary or retrograding. In a city in a neighboring state, where reside many warm and active friends, and where priest and people have continued the use of wine and other intoxicating drinks, a general complaint is heard that the cause does not prosper. Let the leaders in this work of love come out publicly in that city, and proclaim themselves entire cold water men, and in our judgment, the cause will go ahead. How can the presidents, secretaries and committees of temperance societies expect the great body of the people will join in with them in this reformation, so long as they are known to tarry long at the wine cup, or use any kind of intoxicating drink? If the officers of our temperance societies wish to see the cause spring forward, let them at once lead off as advocates and preachers of total and entire abstinence, let the subject be fully discussed at all temperance meetings, and a new impulse, a new spirit will be given that will hasten on the reformation with a rapidity and power that the imagination can hardly conceive of. It is now our honest belief that nothing is wanting to rid this nation of intemperance, but clear and sound views on the use of fermented drinks; the cause of temperance, health, interest and religion, are opposed to their habitual use; fashion and appetite yet plead for them. We do believe that it is in the power of twenty families in the state of New York to turn the current of fashion, should they discard the wine bottle from their tables, where usage and fashion has so long given it a conspicuous place, and where it has been the means of creating the drunkard's appetite in millions and millions of our youth; a blow would be struck in the cause of temperance, the influence of which would spread throughout the Union and the world, bringing health and happiness to the nations. Should this be true, and we believe it to be, what a weight of responsibility rests on those few that the many look up to for example! And we do treat them to consider, and step forward with that example in aid of this great and heaven-born reformation, now so much needed.—*Am. Tem. Intell.*

For the New England Spectator.

Story of the Inquisition.

CONCLUDED.

Early in the morning Mary got up and told me, that nobody was yet stirring in the house, and that if I would promise secrecy, she would show me the dry pan and gradual fire; so taking me down stairs, she brought me into a large room with a thick iron door, and within it was an oven burning, and a large brass pan upon it, with a cover of the same, and a lock to it. In the next room, there was a great wheel, covered on both sides with thick boards; and opening a little window in the centre of it, she desired me to look with a candle on the inside of it. There I saw that all the circumference of the wheel was set with sharp razors. After that she showed me a pit full of serpents and toads. Now, my good mistress, said she, I will tell you the use of these three things. The dry pan is for heretics, and those who oppose the holy father's will and pleasure. They are put naked alive into the pan, and the cover of it being locked up, the executioner begins to put a small fire into the oven, and by degrees he increases it, till the body is reduced to ashes. The second is designed for those who speak against the pope, and the holy fathers; for they are put within the wheel, and the little door being locked, the executioner turns the wheel till the person is dead. And the third is for those who condemn the images, and refuse to give due respect and veneration to ecclesiastical persons; for they are thrown into the pit, and become the food of serpents and toads. Then Mary said to me, that another day she would show me the torments for public sinners; but I was in so great a hurry at what I had seen, that I desired her to show me no more places; so we went to my room, and she again charged me to be very obedient to all the commands of Don Francisco, for I might be tortured as I was not that I must undergo the torments of the dry pan. I conceived such a horror of the gradual fire, that I was not mistress of my senses, so I promised Mary to follow her advice. If you are in that disposition said she, leave off all fear, and expect nothing but pleasure and satisfaction. About ten o'clock, Mary came and dressed me. We left Don Francisco in bed, and she carried me into another chamber, very delightful, and better furnished than the first; for the windows were lower, and I had the pleasure of seeing the river and gardens. Mary then told me, that the young ladies would come and pay me their respects before dinner, and would take me to dine with them; and begged me to remember her advice; she had scarcely finished, when I saw a troop of young, beautiful ladies, finely dressed, who came, one after another, to embrace me, and to wish me joy. My surprise was so great, that I was unable to answer their compliments; but one of them, seeing me silent, said, madam, the solitude of this place will affect you in the beginning, but when you begin to feel the pleasures we enjoy, you will quit your pensive thoughts. Now we beg of you the honor to come and dine with us to-day, and henceforth three days in a week. I returned them thanks; so we

went to dinner. That day we had all sorts of exquisite meats, delicate fruits, and sweet-meats. The room was long, with two tables on each side, and another at the front of it; and I reckoned in it that day fifty-two young ladies, the oldest not exceeding twenty-four years. After dinner we went up to a long gallery, where some of us played on instruments of music; others at cards; and some walked about for three or four hours together. At last Mary came up ringing a small bell, which, as I was told, the signal to go to our own rooms; but Mary said to the whole company, "Ladies, to-day is a day of recreation, so you may go into what rooms you please till eight o'clock. They all desired to go into my apartment with me. We found in my anti-chamber a table, with all sorts of sweet-meats upon it,—iced cinnamon, almond milk, and the like. Every one ate and drank, but nobody spoke a word about the sumptuousness of the table, or the inquisition, or the holy fathers.

They retired to their respective apartments at eight o'clock, when Mary came to conduct me to Don Francisco, with whom I was to sup and spend the night. In the morning, when I returned to my own chamber, I found ready two suits of clothes of rich brocade, and every thing else suited to a lady of the first rank. I put on one, and when I was quite dressed, the ladies came to wish me joy, all dressed in different clothes, much richer than before. We spent the second and the third day in the same sort of recreation; Don Francisco continuing in the same manner with me; but on the fourth morning, after drinking chocolate, (which it was the custom to do in bed,) Mary told me that a lady was waiting for me in her own room, and with an air of authority desired me to get up. Don Francisco saying nothing to the contrary, I obeyed, and left him in bed. I thought this was to give me some new comfort, but I was very much mistaken; for Mary conveyed me into a lady's room, not eight feet long, which was a perfect prison; and told me this was my room, and this young lady my bedfellow and companion; and without saying any more she left me there.

What is this, dear lady? said I; is it an enchanted place, or hell upon earth? I have lost father and mother, and what is worse, I have lost honor and my soul forever. My new companion, seeing my agitation, took me by the hands, and said, dear sister, forbear to cry and grieve; for such extravagant behavior will only draw upon you a cruel death. Your misfortunes and ours are exactly of a piece. You suffer nothing that we have not suffered before you; but we dare not show our grief for fear of greater evil. She advised me to be sure and show no uneasiness before Mary, who was the only instrument of their torments or comfort. I was in a most desperate condition; but my new sister, Leonora, prevailed so much upon me, that I overcame my vexation before Mary came to bring our dinner, which was very different from what we had had for three days before. After dinner, another maid came to take away the plate and knife, for we had but one for us both; and after she had gone out and locked the door, Leonora told me that she should not be disturbed again till eight o'clock; and that if I would promise to keep secret what she should tell me, while I remained in that house, she would reveal all that she knew; I promised all that she desired, upon which she began as follows:—

"My dear sister, you think your case very hard; but I assure you all the ladies in this house have already gone through the same. In time you will know all their stories, as they hope to know yours. I suppose Mary has been the chief instrument of your fright, as she has been of ours; and I warrant she has shown you some horrible places, though not all; and at the very thought of them, you were so much troubled in your mind, that you have chosen the same way we did to redeem yourself from death. By what has happened to us, we know that Don Francisco has been your Nero; for the three colors of our clothes are the distinguishing tokens of the three holy fathers; the red silk belongs to Don Francisco, the blue to Guerro, and the green to Alaga. We are strictly commanded to make all demonstrations of joy, and to be very merry for three days when a lady comes first here, as we did with you, and you must be with others; but afterwards we live like prisoners, without seeing a living soul, but the six maids, and Mary, who is the housekeeper. We dine all of us in the hall, three days in the week. When any of the holy fathers has a mind for any one of his slaves, Mary comes at nine o'clock and conducts her to his apartment. Some nights Mary leaves the door of our rooms open, and that is a sign that one of the fathers has a mind to visit us that night; but we do not know whether he is our patron or not. If one of us happens to be with child, she is removed to a better chamber, and she sees nobody but the maid till she is delivered. The child is taken away, and we know not where it is to be carried. I have been in this house six years, and was not fourteen when the officers took me from my father's house. I have had one child here. We have at present fifty-two young ladies; and we lose every year six or eight; but where they are sent, we do not know. We always get new in their places; and I have seen here seventy-three ladies at once. Our continual torment is to think, that when the holy fathers are tired of us, they will put us to death; for they never will run the hazard of being discovered in their villany. So, though we cannot oppose their commands, yet we continually pray to God to pardon those ills which we are forced to commit, and to deliver us out of their hands; so, my dear sister, arm yourself with patience, for there is no other remedy."

By this discourse of Leonora, the young captive was prevailed upon to make the most of her condition. She found every thing to be as she was told. She continued in duress eighteen months, in which time the company lost eleven ladies, and got nineteen new ones. When the French soldiers threw open the doors of their prison, M. Fauleant, says she, happily for me, opened the door of my room, and from the moment he saw me, showed me great civility. He took Leonora and me to his own lodgings, and after hearing our stories, for fear things should turn to our disadvantage, he dressed us in men's clothes, and sent us to his father's. So we came to their house, where I was kept two years as the old man's daughter; till M. Fauleant's regiment being broke, he came home, and two months after married me. Leonora was married to another officer, and went to live in Orleans.

The simple and touching narrative which has been given, groups together before our eyes, some of the leading features of Romanism. Its boasted "purity," is seen to be nothing but corruption, even to rottenness. The apartments of the "holy fathers," are no sooner thrown open, than lust and seduction, in their most revolting forms, stare us in the face. We see the priests, the "panders of lewdness," sallying out in the dead of night, making their way towards the first families in Saragossa, seizing upon their brightest, loveliest ornaments, rendering them away from the arms of parents in spite of cries and entreaties that might melt the rocks, but which fail to touch the sympathies of a Romish priesthood; the young, the beautiful, the accomplished daughter, is hurried away to the sacrifice of the "fathers," in anticipation of death, or "what is worse," and the domestic circle, bereaved and desolate, is left to inconsolable anguish. The victim on arriving at her prison, is reduced to silence and submission by a sight of the wheel and the gradual fire, and dragged out a dying life, a slave to hell, and a slave to the fear of death in such a horrid form, when he shall be tried of her. To contemplate such a scene is heart-breaking. And yet, to supply a single convent in Saragossa, the scene was acted over, upon an average, once a month. And in the convent itself, what became of the six or eight who were annually missing? And what became of the children that were born to the priests, and which the mothers never saw from the hour of their birth? Those who pronounce it "right to murder the innocent, and to commit all lewdness," can easily find expedients to rid themselves of troublesome inmates. "Pope Gregory, drawing his fish-pond, found more than six thousand heads of infants in

it; upon which he deeply repented, and confessed that the decree of unnatural celibacy was the cause of so horrid a slaughter, he condemned it, adding, it is better to marry than to give occasion of death."

Such are the domestic miseries, the sufferings of tender innocence, the revolting iniquities and murders, connected with a convent, when once fairly established, and protected, as it almost invariably is, by the inquisition. Such the convent will be in our New England, and our west, and in every village of the Union; if the desperate efforts of priests, and the expenditure of money, can possibly make it such. And shall we look idly on and see such an institution rise among us? Above all, will parents patronize the convent, and place their daughters within its walls? Instead of this, we should suppose every parent and every child would be struck with horror, and save themselves from participating in the guilt of introducing among us, this engine of pollution and death, and entailing its woes upon posterity. And not only avoid the guilt of introducing it, but be eager to share in the efforts that are making to save the land from the grasp which Romanism is struggling to fix upon it. S. N. E.

For the New England Spectator.

Reformations must be Radical.

Mr. Editor,—I am much pleased with the stand which the 'Union Temperance Society,' of this city has taken in regard to the use of all intoxicating substances. It has been found, by long and sad experience, that the old temperance pledge is not thorough enough,—that it not only freely allows but does not prohibit the intertemperate use of wine, and, also does not discountenance a branch of intemperance, the use of the filthy narcotic, tobacco.

It must be apparent to the most superficial observer, that such a pledge must be inefficient from the facts which come under observation. I lately heard of an individual who joined the temperance society. He had been in the habit of paying two cents a glass for rum; but when he united with the temperance society, he was debarred from it. The question naturally arises, Did the man reform? Why, yes, if by reform you mean he abstained from drinking rum. But did he become a temperate man? No. He would give three cents a glass, and with the liquid styled wine, he would become beastly drunk! As to this matter, I hold there is no alternative. A man must go for the whole.

We live in a day when efforts are made for the moral renovation of the world. The cause of peace—sympathy for the oppressed—and the temperance reform are winding their way into our cities and villages, and into every log hut beyond the mountains. I hold the day is not far distant, when the people of this western world will be wholly opposed both to defensive and aggressive war—when the yoke of the oppressor shall be broken and the oppressed go free,—when the new stand assumed in regard to the use of all intoxicating substances, will not only make us temperate but happy people; where the wife and hapless children have been cruelly treated and inhumanly beaten and driven from comfort and home, we shall soon see harmony and the endearments of the domestic fireside, where all are cheerful and happy.

This radical temperance reform is a noble project; in which I trust, every philanthropist, every Christian, and every lover of his country, will take a deep and active interest.

I here am happy to give the following as one of the regulations of the government of Lane Seminary:—"No student, without written directions to that effect, from a temperate physician, shall take any ardent spirits, wine or tobacco, or have them in his room."

The Trustees of Amherst College have adopted a similar law. This is as it should be; and I hope our colleges and Theological Seminaries one and all, will take the same stand. It ought to be done, and must be, ere the drinking of intoxicating liquors and the vile habit of chewing tobacco is expunged from the land.

A gentleman in Lowell, a short time since, read to me the constitution of the

'Lowell Ladies' Temperance Society.'

It takes high ground, and is the strongest of any I have ever seen. It is just what we want. I much admired it; and though I used tobacco then, yet I rejoice to say, that I am now a free man, and not a slave to tobacco. I wish Mr. Editor, you would have it inserted in the Spectator, and oblige many who will read it with interest, and I trust profit.

We should like to publish it. E. n.

SPECTATOR.

Boston, Wednesday, February 18, 1835.

Funeral of Rev. Dr. Wisner.

The solemnities of this occasion were attended in the Old South church, on Friday afternoon last. The great house, as was expected, was early filled to overflowing. The services on the occasion were as follows:—

After an appropriate VOLUNTARY on the organ, the following HYMN was sung.

FAREWELL, DEAR FRIEND, a long farewell;
For we shall meet no more,
'Till we are raised with thee to dwell
On Zion's happier shore.

OUR FRIEND and BROTHER, to! is dead;
His cold and lifeless clay
Has now in dust its silent bed,
And there it must decay.

And is he dead?—No, no, he lives:
His nobler spirit—flies
To realms above, and there receives
The long expected prize.

Methinks I see him joyful stand
Before the GOD of HEAVEN,
Who smiles—He enters Zion's land,
And his reward is given.

In robes of innocence and love,
His ransomed soul is dressed,
And the angelic host above,
Rejoice to see him blest.

Then let us drop our mournful tears;
From gloomy grief refrain;
In heaven our BROTHER now appears,
And will forever reign.

PRAYER by REV. DR. JENKS.

HYMN.

Hear what the voice from heaven proclaims
For all the pious dead!
Sweet is the savor of their names,
And soft their sleeping bed.

They die in Jesus, and are blest;
How kind their slumbers are!
From suffering and from sin released,
They're freed from every snare.

Far from this world of toil and strife,
They're present with the Lord;
The labors of their mortal life
End in a large reward.

SERMON by REV. DR. FAY of Charlestown.

TEXT. I was dumb, I opened not my mouth, because thou didst do it. Ps. 39: 9.

The preacher introduced the subject by alluding to the probable circumstances in which the character of the psalmist's submission as here displayed. From the passage under consideration, he deduced the general proposition that

Afflictions are ordered by the wise providence of God.

He showed, first, that the providence of God is particular as well as general; extends to the most minute as well as to the greatest events.

Second. This providence of God should pro-

duce submission. It is so administered as in all circumstances to produce more good to us than we deserve; and furthermore, it is administered in mercy. After enlarging on the reasons for submission to the divine will, the preacher proceeded to give

The History and Character of Dr. Wisner.

BENJAMIN B. WISNER was born in Goshen, Orange [not Dutchess, as we stated last week] county, N. Y., on Sep. 29th, 1794. At the age of three, he removed with his father to Geneva, then a wilderness. His father was one of the first settlers, and one of the founders of the presbyterian church in that place. He was a lawyer by profession, and for some years before his death, district attorney for the western district of New York. He died at the age of 44, while Benjamin, his oldest son, was 20. While absent from home on his professional business, the father was attacked with the palsy, and died before his friends could reach him. His mother was also a professor of religion, and died about nine years since.

Dr. Wisner spent the early part of his life at home, employing much of his time in agriculture. Of this employment he was ever fond; and by it, he acquired that strength and vigor of constitution which he possessed. He pursued his studies preparatory to entering college, with Rev. Dr. Axtell in his paternal village. He entered the Sophomore class in Union college, at the age of sixteen, and graduated in 1813. While in college, he was remarkable for his regularity and strict attention to his studies. Here he acquired those habits of order which have proved so serviceable to him in after life. During his course of three years, he never was once marked for absence. He stood high in his class as a scholar, and at his graduation, he received the second honor.

After he left college, he spent one year as a teacher in the academy at Johnstown. On the death of his father, which now occurred, he spent the next year in settling his father's estate. During this year also, he spent much time in laboring on the farm. He has often, in late years, spoken to young men preparing for the ministry, on the benefit of these toils to his physical constitution.

In the autumn of 1815, he was appointed tutor of his alma mater, Union college, in which station he was usefully employed for three years. While thus a tutor, he joined the church in Schenectady in 1816. He commenced the study of theology under Rev. Dr. Yates, who was then professor of moral philosophy, &c. in that college, and had fitted several young men for the ministry. While thus situated, Dr. W., with another tutor, formed a colored congregation in Schenectady, to which they regularly preached on Saturday evening, and gave instruction at a Sabbath school on the evening of the Lord's day.

In Nov. 1818, at the age of 24, Dr. Wisner entered the Theological Seminary at Princeton, where he remained two years. While in Princeton, he was accustomed to preach to the destitute congregations in that vicinity; and also held the office of Sabbath school superintendent. He also copied in full the lectures of the three professors.

In June 1820, at the age of 25, he was licensed to preach the gospel. This year, while yet pursuing his studies, he received a unanimous call from the presbyterian church in New Brunswick, N. J. to become their pastor. He also received a call, in the fall of this year, from the Old South Church, to preach to them as a candidate. This he accepted, and was ordained their pastor in Feb. 1821. He was soon after married to Sarah Johnson of Johnstown N. Y.

In 1823, he received the degree of doctor of divinity from Union College. During his ministry, he received several calls to enter different spheres of labor, and especially received the appointment of professor of ecclesiastical history at Andover; all of which he felt it his duty to decline.

For a year before his dismissal from his people, his health was declining. He visited the South to try the effect of a change of climate, but to little profit. He then spent a season of rest in Connecticut, which proved highly beneficial.

After the death of Rev. Dr. Cornelius, at the meeting in Oct. 1832, Dr. Wisner was appointed a secretary of the American Board. After a prayerful examination of the subject, and a careful consultation and correspondence with friends, he came to the conclusion that it was his duty to ask a dismissal from his people and to accept the appointment. Among the reasons urged were, his habits of business and order, his wisdom, his extensive acquaintance with men in the various parts of the American church, and his minute knowledge of all the plans and operations of the Board from having been one of the prudential committee. He was consequently dismissed from his church, and entered on his duties as Secretary in the autumn of 1832. In the discharge of his duties, he has visited various parts of the country, and formed extensive and systematic boards at the South and West.

While thus laboriously engaged, his health has been constantly improving; and but a week or two since, he made the remark, that his health had not been so good for four years.

For the last few years of his life, Dr. Wisner has evidently been improving in humility, and his severity of manner has gradually been softening down. At the last monthly concert, when the deaths of Lyman and Munson were mentioned, his manner was peculiarly solemn and affecting. The uncommon feeling which he threw into those exercises, was the occasion of unusual remark among those who heard him.

Dr. Fay here gave a minute account of his last sickness. His disease very soon showed itself as the scarlet fever; accompanied with such soreness of throat, as to render all except necessary conversation out of the question. Hence, while in a sound state, no opportunity was offered to inquire into the state of his mind. A delirium soon followed the aggravated state of his disease, which continued with but little abatement to the last. This delirious state of mind, however, was rendered exceedingly interesting. Here, in detached sentences, was brought out those things in which he had taken the deepest interest. At one time, he was planning for a great auxiliary, such as he was much employed about during his extensive visitation last fall. At another he was answering objections. When individuals were spoken of, it was never with censure, but he always spoke in terms of affection for all. Once, when he appeared more at ease, his wife asked him if she should read a passage of scripture to him, he said,—yes; and remained quiet while she read. At other times she read to him, during which he would be quiet; but as soon as she stopped, he would commence his incoherent mutterings. The silence appeared to be produced, not so much from apprehending the meaning of what was read, as from the impression that it was the word of God.

Dr. Fay then briefly recapitulated some of the characteristics of this eminent servant of God. He spoke of his strength and discipline of mind—his clear discrimination—his diligence—his punctuality—his observation and insight into human character—his practical wisdom; under which head he spoke of his being often consulted by young men, by pastors and churches, and his frequent invitations to ecclesiastical councils, in which he was much regarded; all looked up to him with confidence. Dr. Fay spoke also of his candor and fairness in giving his opinions,—his firmness of judgment and purpose,—his public spirit, ready to aid in every good work in which the welfare of the community is concerned. Above all, he was a good man, full of the Holy Ghost and of faith. His social powers, his free and familiar intercourse with friends was also the subject of remark.

In conclusion, Dr. Fay addressed the various classes of mourners. To the bereaved widow, who had selected the text for the occasion,—to other relations of the deceased,—to the church and congregation of which he had been pastor,—to the Board of which he was a member,—to the friends of missions and to the churches,—he addressed words of consolation, encouragement and admonition; which was peculiarly appropriate and solemn. "The Lord reigneth, let the earth rejoice."

CONCLUDING PRAYER by REV. MR. BLAGDEN.

The public services were concluded by a solemn CHANT to the following words,

Blessed are the dead,
Who die in the Lord from henceforth.
Yea, saith the Spirit: that they may rest from their labors,
And their works do follow with them.

Blessed and holy is he that hath part in the first resurrection.

Upon such the second death hath no power.
But they shall be priests of God and of Christ;
And shall reign with him a thousand years.

Unto him that loved us,
And washed us from our sins in his own blood,
And hath made us kings and priests to God and his Father,

To him be glory and dominion for ever and ever.
Amen: Blessing, and glory, and wisdom,
And thanksgiving, and honor, and power, and might,
Be to our God,
Forever and ever: Amen.

The BENEDICTION was pronounced; and the vast multitude, with lingering looks at the pulpit dressed in mourning, and the place where the body was laid, slowly retired from the house; and many mourners at length accompanied the remains to the silent tomb.

LETTERS FROM THE WEST.—No. 1.

BROTHER PORTER,—Your Spectator has been duly received; and I have not been regardless of the kind invitation which it extended to me of opening a correspondence with relation to its columns. I have two reasons for embracing this proposal,—first, my cordial approbation of the plan of your paper, and my wish therefore that it may live and flourish; secondly, my desire to contribute to the creation and strength of those cords of sympathies which bind the East and the West in sacred union.

Your paper, dear brother, is just what a religious newspaper should be; and if it needed my approbation, I could most cheerfully give it. Especially I admire the plan of making the Bible its broad foundation. Let the first thing be to elucidate the Bible, and bring its precious truths in contact with common minds in the Sabbath school and family. This, in my view, is almost every thing. THE MORAL POWER OF THE BIBLE, INTRINSICALLY, MUST REGENERATE THE WORLD; and the more extensively, therefore, and thoroughly we can bring the power to bear upon the elements of society, the sooner will the world's salvation be completed.

After a large abatement on the score of extravagant self-valuation, we may still say that our nation seems destined to bear a very prominent part in the conversion of the world. But our nation must first be converted itself; and whatever we may say of other instrumentalities, it is clear as day, that God will honor his own word not least among them all. Indeed, the living ministry is poor and weak except as it gives clearness and pungency to the Bible. Its voice is powerless, except as it echoes the voice of God. Sabbath and Sabbath schools find their chief recommendation and efficiency in the great fact that they bring the Bible into communion with the understanding and the heart. And revivals—what are they without the Bible? Mere flash and smoke. I have seen it; and many a time in the 'far West,' have I been pained in view of the fury and desolation of religious excitements which were not based upon the broad diffusion and deep implantation of Bible truth. We must always expect religious excitements; the nature of the human mind, and the power with which religion appeals to man's deepest interests, will produce them; and it therefore becomes us to prepare for them, so as to reap from them everlasting benefit instead of moral desolation.

Observation thus far has convinced me that the fruits of revivals will be permanent and happy in almost perfect proportion to the prevailing knowledge of the Bible. When whole Bible classes are converted, I expect to see them holding on their Christian course, with honor to the cause, and blessings to the world. But when scores are said to be converted in some moral waste where a Bible is rarely seen, and a Bible class or Sabbath school never, and where the ministers and laborers rarely bring more of the Bible than the text into a meeting and cannot read even that without difficulty—as happens among some people called Christians—then I expect to see a sudden and woful relapse, and the children of that revival becoming sevenfold more the children of hell than before.

Extended observation has made an impression of the value of the Bible on my mind which I want language to express. Could my voice sound through New England, I would say to Christian fathers and mothers, whose children may in future life be planted on this western soil,—Teach your sons and daughters thoroughly in the Bible. Make them familiar with its history, with its doctrines and duties. Let them know the reason why you believe and disbelieve as you do, and not least, let them know why you receive the Bible as the book of God. Remember that the little children now around your table and fire-side, may be destined to roam the world and encounter the insinuations of the infidel and errorist in ten thousand forms. Few of the sons of New England come to the West to pass their lives here without being assailed by such temptations. Then let them now understand the Bible. Let them learn to vindicate its doctrines, and defend as well as practice its duties. And if you can succeed in placing the Bible among the early and sweet associations of home and childhood, so that the recollections of youthful days, as they recur

perpetually in after life, shall recall also the precious Bible lesson with its softened tones of moral instruction, you will have done very much for their souls on the everlasting rock, and study incessantly to do it?

Yours, respectfully,

Austinburg, Ohio, Jan. 21, 1835. H. C.

Duties of Parents and Guardians in regard to Sabbath Schools.

CONCLUDED.

MR. KING said, I have looked forward to this meeting with much pleasure, and I rejoice to see many present. It augurs well for Sabbath schools, that so much interest is excited in parents and clergymen of our city. I have been a Sabbath school teacher for twelve years, and have known some of the discouragements which Sabbath school teachers labor under, in consequence of the indifference of parents to the Sabbath school, and the religious education of their children. Although I have been anticipated, by some of the gentlemen who have preceded me, in some of the remarks I am to make, still I will occupy a few moments of your time. In my view, the following are some of the duties which devolve on parents, in relation to the Sabbath school.

1. Every family should be a Sabbath school in its own house. The children would then become interested in the study of the Bible, and their lessons would be perfectly committed. Conscious that they were prepared to answer the questions, they would meet their teacher with pleasure. It might be discovered in the brightness of the eye, and in many other ways. I know a family which rises at 5 o'clock every morning, and the father with his ten or twelve children goes through with the lesson, and when the Sabbath morning arrives, these children of course come to school prepared. If parents do not attend to this early, they can devote Saturday afternoon when the children are at home, or Saturday evening to the study of the lesson.

2. Parents should rise early on Sabbath morning, so as to send their children to school before the exercises commence. God requires but one day a week to be devoted exclusively to the soul. We would suppose, considering the difference in value between the soul and the body, that six days would be necessary for the deathless spirit, and but one for the body. If we have but one day for the soul, and we shorten that which is already too short, is it not a fact, sir, that many professed Christians may be found in their beds at eight or nine o'clock on Sabbath morning? Every thing is out of place, one child is crying for his shoes which are not brought; another for her bonnet which cannot be found; another for her clothes which are not in readiness, all in confusion. The breakfast is ready just as the bell is ringing, and the scholar, anxious to be at the school early, has to swallow his food so rapidly, that one, to look at him, would think of the eating in the earth! While the superintendent is opening the school by prayer, the little scholar arrives at the door, and in conformity with the rules of the school, remains there in the cold, until the prayer is finished. As he and others come in so late, the superintendent thinks it his duty to give them a lecture on punctuality; thus if there are thirty teachers, and five minutes are occupied in this manner, 2 1/2 hours are lost. Now, sir, if the parent sends his child to the Sabbath school hurried and irritated, it is probable, nay, it is possible for the teacher to make any salutary impression on his mind? Who that is exercised by passion can be benefited by religious truth, until that emotion subsides? As well might you expect to benefit an intemperate man while he is intoxicated.

3. The children should be made to attend every Sabbath. A slight head ache, a cloudy morning, or disinclination to attend the school, ought not to be considered a sufficient excuse for remaining at home. No one but a teacher knows the disheartening influence of irregular attendance. The teacher, after preparing with diligence the lesson during the week, and praying most earnestly that the truth may make a lasting impression on the minds of his class, when the Sabbath morning arrives, and he goes to the scene of his delightful labors, expecting to meet the whole of his class—how disappointed and discouraged must he be to find but one out of six, or two out of eight, and sometimes not even one

